middle of the sixteenth century, Jewish savants (such as Jacob Mantino, one-time physician to the Pope at Rome and to the Doge at Venice: or Abraham de Balmes, medical attendant on the Cardinal Grimaldi) continued to carry on the work of translation—now, indeed, into an elegant Latin, and not, as hitherto, into the "barbarous" mediaeval scholastic dialect. By this time, the original Greek sources were being opened to _the world with increasing rapidity, and the" work of translation became less important. The Jew, excluded with growing rigour from academic life, henceforth played a part less fundamental than he had in the earliest stage of the Renaissance. Yet it was far from a negligible one; for, notwithstanding all the difficulties in his way, his intellectual interests could not be suppressed, and his collaboration is to be traced in almost every facet of the Renewal of Learning. It is thus no coincidence that the countries which led in the revival of the fifteenth century were those which still 'contained considerable Jewish settlements. A King of Portugal, successor and namesake of the ruler who was responsible for the peculiarly brutal Expulsion from that country in 1497, has left on record his own conviction that "the Renaissance found Portugal ready to receive its impetus because the way had already been prepared partly by the learned Portuguese Jews."

It was symptomatic that one of the flood of Greek scholars who streamed westwards after the Fall of

Constantinople in 1453, and brought the Revival of Letters to flower, was himself a Jew—Elijah del Medigo, of Crete. This savant was regarded in his day as one of the foremost, if not the foremost, exponent of Aristotelian philosophy, as distinct from the fashionable Platonism then gaining ground. In 1480, he was summoned to Padua as referee in a dispute in University circles. Here he made the acquaintance of Giovanni Pico della Mirandola,